

The Christian Triumph :

OR, THE
D U T Y
O F

Praying for our Enemies,

Illustrated and Enforc'd from our Blessed
SAVIOUR'S Example on the Cross.

I N A
S E R M O N

Preach'd at

S. Saviour's in Southwark.

On Palm-Sunday, 1713.

By HENRY SACHEVERELL, D. D.



*London, Printed by G. James, for HENRY CLEMENTS, at the
Half-Moon in S. Paul's Church-yard. M DCC XIII.*

(Price Three Pence)

Sach. 252/3(1)

DUTY

Praying for our Enemies

Illustrated and bound from our blessed
Saviour's Example on the Cross.

IN A

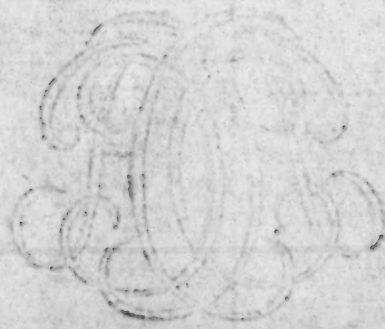
SERMON

Preached at

St. Andrew's in Westminster

On Palm-Sunday, 1713.

By HENRY S. CHEEVER, D.D.



Printed by J. B. L. in the Strand, near St. Dunstons Church, in the Year 1713.

(The Three Tones)

Him
but
man
with
had
Mea
the
ving
fion
of H
It
feal
ceed
fect
by
of t
of t
Ver
tion
to E
Frai
than
ther
legi
ligi
the
riou
fect
fon
the
rien
Per
war
ly p
Ma
who
prop

S. L U K E xxiii. 34.

Then said Jesus, Father forgive them, for they know not what they do.



ON this Day the Blessed Redeemer of the World, to fulfil the Predictions of the Prophets, rode in Solemnity to *Jerusalem*; accompanied with the Shouts and Acclamations of the People, proclaiming both His Majesty and Divinity. But this short Pomp was only to lead the Fatal Way to His Execution; *Hosannah to the Son of David* was to be chang'd into *Crucify Him, Crucify Him*; That ungrateful and cruel City, in which He went about doing Good, and for the Conversion of which He had wrought so many Miracles, was now, on the View of its impending Ruin, water'd with His Tears, only in order to be drench'd in His Blood: and that which had been so long the Slaughter-House of the Prophets, was to complete the Measure of its Iniquity, with the Barbarous Murder of the Last and Greatest, the *Messiah*. For our Meditations upon which mournful Subject; the Church having set apart this Holy Week; I shall treat upon the sublimest Act of His Passion, His Dying Prayer on the Cross, to teach us to follow the Great Example of His Humility, Patience, and most Extensive Charity.

It is the peculiar Honour and Privilege of that Religion which He thus seal'd with His Blood, not only to propose to the World a Body of Laws exceeding all Others, in Raising humane Nature to its highest Dignity and Perfection; but also to prevent all Cavils about the Difficulty of Obedience to it, by Appealing to that consummate and visible Demonstration of it in the Person of the Legislator Himself. All other Institutions of Morality fell as much short of this Recommendation, as even their Compilers did of those faint Rules of Vertue they enjoyn'd their Proselytes. Even *Moses*, who receiv'd his Revelation immediately from God, whom he had the Honour to converse with, *Face to Face*, stands recorded in his own History for a sad Monument of humane Frailty, an Exception to his own meek Character, and as 'twere a Blot upon that Holy Table he himself deliver'd. But in the Gospel, and its Blessed Author, there shines such a mutual Harmony and Consent, that the Doctrine is always legible in the Performance, and His Actions are the best Comment on His Religion; He is a Prophet, *as Mighty in Deed as in Word*; He is both the Way and the Light, the Road and the Guide, the Precept and the Example, and in a mysterious *Hypostatic Union*, Himself both as God commanding Man, and as Man perfectly obeying God. As His whole Life was but one continued Proof of the Reason and Equity of His Injunctions, so He seems in His Death to have carried the Practice of them to the most exalted and transcendent Pitch. Here that Patience and Meekness, that Humility and Condescension, that Constancy and Perseverance, that entire Submission to the Divine Will, that tender Love towards the worst of Enemies, in Forgiving and Praying for them, which He strictly prescribes His Followers, were most eminently conspicuous in our Lord and Master. Innocence and Vertue never appear with such Lustre and Advantage, as when they are shaded with Adversity and Oppression. The Cross was the proper Place from whence its Doctrines were to be deliver'd; and whilst our

Saviour hung extended upon it, His Body seem'd to Preach as effectually as His Soul, and every Bleeding Wound pour'd forth the most Moving Arguments to recommend to Others that *Bitter Cup*, which He Himself so plentifully drank of. Under this Humble and most Sorrowful Condition, that Humane Nature, loaden with the most exquisite Pain and Misery, can sustain, He gives the *Finishing Stroke* (tho' in a different Sense) to His *Life*, and *Gospel* at once, and bequeaths this His *Dying Legacy* to the World, as the Highest Blessing He could leave it, and the most Endearing Pledge of His Love, in this Pathetical Ejaculation for His Implacable Murderers; *Father forgive them, for they know not what they do.*

These Words may be consider'd not only in *Particular*, as a *Deprecatory* Prayer of our Blessed Lord, utter'd on His Crucifixion in behalf of those malicious *Jews*, who had now brought Him to this ignominious and undeserved, tho' meritorious Death, that God would forgive them this horrid Fact, as *Sinning out of Ignorance*; but must be understood in His *Example* to contain and prescribe a *General Duty* to the Limitation of all His Disciples, of *Praying for their Enemies* at all *Times*, and under all the most oppressive *Circumstances*. Which great and sublime Duty, as He first *Preach'd* it on the *Mount*, and now *Practis'd* it on the *Cross*, being the Perfection of Christianity, and the most elevated Strain of *Heroic Piety*, fit to crown, and conclude the *Life* and *Actions* of the World's Redeemer; I shall from hence endeavour to *state*, *explain*, and *enforce* from all the most weighty *Motives*, and *Arguments* it is built upon. And,

I. *First*. I shall shew wherein the Duty of Praying for our Enemies consists, as consider'd in itself, together with what it antecedently implies, and presupposes.

II. *Secondly*. I shall endeavour to illustrate it from the Example of our Blessed Saviour view'd under all its sad Aggravations, and instructive Circumstances.

III. *Thirdly*. I shall settle its just Extent and Obligation, answering those Objections it may seem liable to, and prescribing it within those Limitations and Restrictions it must admit of.

IV. *Fourthly*. I shall produce the Reasons and Motives upon which this Duty is founded, with a particular View to that contain'd in the Text.

But before I enter upon the Prosecution of this Matter, it may be previously requisite to observe,

1. Why our Blessed Lord addresses Himself to God in the Appellation of *Father*.

2. Why He prays to His Father for that which seems to have been in His own Power to have perform'd.

1. And first, it is remarkable that this Appellation of *Father* seems, by the frequent Repetition of it, in almost all our Saviour's Prayers, to be that which He chiefly delighted in; and may here be suppos'd to be more particularly made use of upon a double Account. 1. In Respect of His *Divinity*; because as our Blessed Lord was the *only begotten Son of God*, now offering Himself upon the *Cross*, as an Oblation and Sacrifice for the Sins of the whole World, He may seem to plead by Vertue of His *Filiation*, for the Efficacy and Satisfaction of that great Atonement He was now making even for His worst Enemies; herein reconciling them, and all Mankind to God the Father, to whom they had forfeited that merciful and glorious *Relation*, by Rebellion and Apostacy, and to which they were now to be restor'd by that *Mysterious Adoption*

Adoption which was to be obtain'd through the Merits of His Blood; and thus as *God the Son*, He addresses Himself to *God the Father*. 2. With Respect to His Humanity; as He was here the great Founder and Type of His *Church*, reconciling it not only to God, but by this Blessed Example of the most astonishing Charity, reconciling all its Members one to another, teaching them not only to forgive each other their Offences, but in humble Imitation of Himself, to become as it were *Saviours* (tho' in a very inferior Sense) to one another, interceding to God for their most implacable Enemies. From whence we may draw a clear Solution to the second Observation; namely,

2. Why our Blessed Lord here prays so His Father for that which seem'd in His own Power to perform, to wit, that tho' He was very God, and had the Power of Remission of Sins, as well upon the Cross as in other Places, as He Himself testify'd and practis'd, and might freely, and from Himself spontaneously have absolv'd them, without any farther Intercession; yet as He was now both Priest and Sacrifice too, it became Him, having not as yet perfected the great Work of our Redemption, not to pronounce Pardon in an *Authoritative Manner*, but by Way of Petition, and Supplication, to implore the Divine Mercy for His Persecutors. He did not (says St. Chrysostom) pray to the Father as if He could not Himself absolve them from that great Transgression; but that He might instruct us not only by Word, but also by Example, to pray for our Persecutors. Had He not deliver'd this charitable Intercession in the midst of His Agonies, the Jewish Spectators might have taken Occasion to revile His Doctrine. Those sworn and pestilent Enemies of it, the Scribes and Pharisees, might have retorted that sharp Inveective upon Him; *Do not after His Works, for this Man sayeth and doth not; He binds heavy Burdens, and grievous to be born, and layeth them on Mens Shoulders, but He Himself will not move them with one of His Fingers.* He imposes, S. Matth. might they have said, such hard Injunctions of Patience and Charity xxiii. 3, 4. upon us, as are altogether unreasonable and impracticable. But here was an Appeal to the Senses for the Truth of His Doctrine; here was an Argument that even the Obstinacy and Infidelity of a bigotted and wayward Jew could not withstand, that struck all His Adversaries dumb, and left the World without Excuse, if they did not follow the *Great Pattern* set before them, or should refuse to do, and suffer, what even the Son of God did not disdain to submit to.

Having thus cleared the Way to the Duty contained in the Text, by premising these necessary Observations; I proceed now,

I. First to show wherein the Duty of Praying for our Enemies consists, as consider'd in itself, together with what it antecedently implies and presupposes.

Now, before any Person can be suppos'd to pray at all for *Another*, it must be taken for granted, that he is in *Perfect Charity* with him himself; that he has not only entirely discarded all Resentment of any Injuries, and Wrongs, Affronts, and Abuses of all Kinds, that he may possibly have received from him in a State of Enmity, but also so clearly to have purg'd his Soul of the whole *Leaven of Malice*, that the very Seeds and Principles of Rancour and Revenge lie dead and buried within him. Otherwise, what a provoking Affront does he himself offer to God, who dares thus hypocritically to *mock Him with his Lips*, when his Heart is thus far from Him? Who comes with a Mouth breathing forth the gentle Spirit of Charity and Forgiveness, and has nothing but Hatred and Vengeance raging in his Breast? Who pretends to reconcile *Another* unto God, to whom he is not reconcil'd himself? This is such abominable Prevarication with our Omniscient Maker, and Searcher of our Hearts, that 'tis to be hop'd, Nothing professing the Name of a Christian, or that believes there

there is that God he pretends to invoke, can possibly be guilty of. But not only these real, *inward* Instances of our sincere Charity are requir'd to qualify us to intercede for our Enemy, but before we can put up our *Petitions* to Heaven for him, we must have express'd it in all our *outward Actions* towards him here on *Earth*, and not think lazily to shift off our Duty on God, and to relieve our Adversary with empty *Words* and *Ejaculations*, instead of actual *Demonstrations* of our Kindness, and Compassion. It is not sufficient to requite his Curses with Blessings, his Slanders with Compliments, and his Reproaches with Civility; but Do's he hunger? we must feed him; Do's he thirst? we must give him drink; Is he naked? we must cloath him; Is he in Distress, Danger, or Difficulty? we must assist, advise, and rescue him; And in a word, contribute, to the utmost of our Power, to the Benefit or Advantage of his Soul, and Body, Life, Estate, Reputation, or Family. And this too, without *Grudging* as of *Necessity*, without insulting or upbraiding his Errors or Misfortunes, or setting the least Merit on our own charitable Performances. Now, when a Man has thus generously acquitted himself here *Below*, in all the real Offices of Love and Humanity to his Enemy, he may then, and not before, presume to sollicite his Cause in the *Court Above*; where he is to present him under the threefold Respect of a Sinner against God, a Sinner against ourselves, and as reconcileable to both. And upon these Accounts, we are oblig'd to pray, *First*, For his Pardon for all his *actual*, or *intended* Injuries, with a Request that our *Remission* may be accepted by God as a *Means*, or *Motive* at least to obtain *His*. *Secondly*, that God would turn his Heart, take away his Prejudices, and reconcile him to us by his Spirit of *Love, Unity, and Concord*. *Thirdly*, That thus being fully pardon'd by God and Man, he may be blessed by both, in all Happiness, *Spiritual* and *Temporal*. These are the *Antecedent Conditions* requisite to, and the *Substance* of this Duty of *Praying for our Enemies*, which if so fully and truly perform'd, with such pious, heavenly, and endearing Dispositions of Soul, cannot but be highly pleasing to God, as most agreeable to His Blessed Nature, and

that Wisdom of Meekness that cometh from Above, which is pure, peaceable, gentle, and easy to be intreated, full of Mercy and good Fruits, without Partiality, and without Hypocrisy. But this Duty will appear in its most Glorious Light; if we come,

II. *Secondly*. To illustrate it from the Example of our Blessed Saviour, view'd under all its sad Aggravations, and instructive Circumstances.

Tho' the whole Life of our Blessed Lord, from His Birth in the *Manger* till His Death upon the *Cross*, was but one continued Demonstration of His Doctrine of *Patience under Injuries, and Love towards Enemies*; yet since the Time would fail me to trace through all that melancholy Series of Troubles and Disasters, consisting of such Variety of Afflictions, as befell the most oppressed Innocence, labouring under the most extreme Hardships of Poverty, Disgrace, and Persecution; I shall confine my Observations chiefly to the History of this Day's Gospel, that we may practise the Precept of the Epistle,

Phil. ii. 5. *that this Mind may be in you, which was also in Christ Jesus, who being in the Form of God, thought it not Robbery to be Equal with God; but made Himself of no Reputation, and took upon Him the Form of a Servant; and was made in the Likeness of Men; and being found in Fashion as a Man, He humbled Himself, and became obedient unto Death, even the Death of the Cross. For the Son of God to die like a common Mortal, seems a sufficient Humiliation; but to die for our Sins, such a shameful, bitter, and accursed Death, with all the horrible and reproachful Circumstances attending it, was enough to have*

shock'd

shock'd Reason, and confounded *Humane Nature*, had it not been supported by the Union of the *Divine*. And here let us contemplate the Blessed *Jesus* in the three last disconsolate and dismal Scenes of His Life.

1. Under His Seizure on *Mount Olivet*.

2. Under His Arraignment in the *Judgment-Hall*.

3. Under His Execution on *Mount Calvary*.

And take along with us, in our Observations, His Threefold Character answering to these Three great Actions.

1. That He was the greatest Benefactor to Mankind the World ever receiv'd.

2. That He was the most innocent Person that was ever try'd, and yet condemn'd as a Malefactor.

3. That He was their King, Priest, and Prophet, the *Messiah*, and only Son of God.

These Contraries being set in Opposition to each other, will render this Divine Example more illustrious; it will make it shine out in its full Glory, on the Comparison of the most *Execrable Provocations* of His *Enemies* on the One hand, and the no less *Adorable Patience* of *Christ* on the Other.

1. Behold, then, our Blessed Lord prostrate on the *Mount*, interceding with His Incens'd Father for the Redemption of the World; and with such earnest Importunity, *with such strong Crying and Tears*, pressing His Requests, that in this convulsive Agony and Pang of Devotion, His Soul is said to be *exceeding sorrowful even unto Death*, to be surrounded with Grief, and cast into such violent Consternation, as to open all the Pores of His Body, and to make it to sweat great Drops of Blood falling down to the Ground. Whilst He is thus labouring for our Salvation, see Him betray'd by one of His own Disciples into the Hands of those ungrateful Jews, who had been fed with His Miracles, heal'd by His Touch, dispossest'd with His Voice, and instructed with His Doctrine; and against whom He might have commanded down Legions of Angels to His Rescue and Their Destruction. Yet, when He might have struck them down by the Majesty of His Look (as *S. John* says) not to the Ground only, but into their very Graves, instead of taking Vengeance on them, He salutes the very Traitor by c. xviii. the Name of a Friend, and works a Miracle to cure the wounded ver. 6. Ear of one of His Assassins. Well might He have said, *For which of my good Deeds are ye come out with Swords and Staves, as against a Thief, to take Me?*

2. From the *Mount*, let us next attend Him to the *Judgment-Hall*; where we find Him Deny'd by One, Forsaken by All His Disciples, and left in the midst of His most implacable Enemies, thirsting for that precious Blood they had so long conspired against. After He is hurry'd from *Caiaphas* to *Pilate*, from *Pilate* to *Herod*, and from *Herod* to *Pilate* again, He is at last brought to a Mock-Tribunal of Justice, arraign'd as the Worst of Criminals, accus'd as a Transgressor of all Laws *Humane* and *Divine*, as a Preacher of Sedition and Treason, perverting with false Doctrine the People from their Allegiance to their Lawful Sovereign, denying Tribute to *Cesar*, having a Design upon the Crown, usurping Royal Authority, and the Title of a King, intending to overthrow their Temple and Religion, and being guilty of the most execrable Blasphemy in assuming the Prerogatives of God; and, in a word, render'd as black in all His Character, as the Envy and Virulence of His Perjur'd Accusers, or the Malice of the Devil could represent Him. And at last, tho' not Convicted, He is Condemn'd, against the Will, Conscience, nay Confession of His corrupted Judge, and a Sentence Extorted upon Him, to satisfy the Outrage and Clamours of a Mad Sanhedrim.

3. Come

3. Come we now to the concluding Scene of this astonishing Tragedy: After the Preference of a most *Notorious* Robber before Him, and the Shame and Ignominy wherewith they had *vex'd* His *righteous* Soul; the Tortures they inflicted on His tender Body, were no less full of Pain and Disgrace. After the *Plowers* had *plow'd* on His Back, and *furrow'd* it with those bloody Stripes by which we are *heal'd*; behold Him array'd in the Mock-Majesty of a King, His sacred Temples crown'd with a sharp Diadem of Thorns, His Hand fill'd with a Reed for a Ludicrous Scepter, His Body in Ridicule cover'd with an Imperial Robe, His Face spit upon whilst the Knee is bow'd to Him, and His Holy Head bruise'd with the Ensigns of His own Dominion. This was only preparing and dressing the *Sacrifice* for the Altar; where, Lo! the innocent Victim is now laid, Oppress'd, Afflicted, Bleeding, Dying.

Isa. liii. 7. *He is brought as a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb, so He openeth not His Mouth.* Let us with the Eyes of Faith contemplate here the Redeemer of the World stretch'd out on the Cross, and hanging upon His own Wounds betwixt Thieves, having all his Senses exercised with the most exquisite Torments, His Head pierc'd with Thorns, His Hands and Feet with Nails, His Side with a Spear, His Mouth fill'd with Gall and Vinegar, His Ears with Taunts and Reproaches on His Divinity, and His Eyes with the Insolence, Contempt, and Derision of his Persecutors; and above all these, the unknown, inexpressible, nay inconceivable Sufferings of His Soul. Surely, in the midst of such Pain and Misery, Humane Nature might be allow'd a little to murmur, and complain, and vent its Passion and Resentment upon such inhumane and cruel Enemies: Yet *He openeth not His Mouth*, unless it be in Blessings, and in this compassionate Prayer for their Pardon; *Father forgive them, for they know not what they do.* Thus fulfilling that remarkable Prophecy of Him, *He bath* Isa. liii. 12. *poured out His Soul unto Death, and He was numbred with the Transgressors, and he bare the Sins of many, and made Intercession for the Transgressors.*

Now, can we without Concern hear these last Words, and remember the exceeding great Love of our Master and only Saviour Jesus Christ thus dying for us, and the innumerable Benefits which, by His Precious Blood-shedding, He hath obtain'd to us, and not reflect that those Things are written for our Instruction, that the same Mind should be in us that was in Christ Jesus, that we are to take up our Cross, and follow our Crucified Redeemer in this glorious Example of Charity; that we should do as He has done to us; that with the same Patience and Long-suffering, the same Calmness and Serenity, the same Meekness and Pity, the same Love and extensive Benevolence,

Heb. xii. we should treat our most inveterate Adversaries: Looking unto the 2. *Blessed Jesus the Author and Finisher of our Faith, who, for the Joy that was set before Him, endured the Cross, despising the Shame, and is set down at the Right Hand of the Throne of God, who, as He was reconcil'd to us when we were Enemies unto Him, so are we bound to consider Him who endur'd such Contradiction of Sinners against Himself, that we be not wearied, and faint in our Minds in the Practice of this difficult and excellent Duty.* For even hereunto are we call'd, because also Christ 1 Pet. ii. suffered for us, leaving us an Example, that we should follow 21.

His Steps; who did no Sin, neither was Guile found in His Mouth; Who when He was reviled, reviled not again; when he suffer'd, He threatned not, but committed Himself to Him that judgeth righteously, His Soul expiring in Prayer for His Enemies.

After such a moving Example, so full of all the Force of Reason and Eloquence, visibly setting forth the Nature in the Practice of this Duty,

In every Particular, under such horrid Circumstances and Aggravations, as can scarce be the Lot of any other Person besides the Son of God; can there remain the least Shadow of an Objection to deter us from the humble Imitation of it, as far as the common Conditions of our Lives may require? It may possibly be pleaded, in Excuse, That *Jesus Christ* being the Son of God, and endowed with all the Powers of the Divinity; and having all the Graces of the Holy Ghost dwelling in Him, with *the Fulness of the Godhead Bodily*, was thereby enabl'd to rise to the utmost Pitch of this Heroic Duty; but that meer Man, Flesh and Blood, with all its Infirmities about it, cannot come up to *this perfect Man, this Measure of the Stature of the Fulness of Christ*. It must indeed be confess'd, that this is a Duty of such an exalted Strain, as cannot easily be attain'd to without much Reluctance of *Humane Nature* in its corrupted State; that it will require the utmost Efforts of *Reason*, assisted with great Degrees and Succours of the *Divine Grace*, to raise the Soul to this Dispassionate, Mortify'd, and Self-denying Temper, which nothing but an habitual Application to God in continual Prayer, can accomplish. But however, we must also remember, that our Saviour, as Man, was surrounded with all the *Infirmities of our Nature, Sin only excepted*; that He had a much quicker Sense of Sufferings, of Shame, Pain, and Afflictions, than we possibly can have. So that, tho' we cannot presume to arrive at that Perfection of Divine Grace and Charity he did; yet that every good Christian, who sincerely endeavours to follow his unparallel'd Example, shall be enabl'd to do what is acceptable to God through Him, towards it; and that the blessed Spirit, who never fails to hear, and assist our Devotions under all Difficulties, will not be wanting in this pressing one, is most indisputably certain. But because we are apt to lay hold on any Excuses to shift off our Duty, as well as to mistake in our right Apprehensions of it, I proceed to my third general Head; namely,

III. To settle its Just Extent and Obligations, and to answer those Objections it may seem liable to, and to prescribe it within those Limitations and Restrictions it must admit of. *This is a hard Saying, who can bear it?* says the Man of Honour, that measures his Duty by his Sword, and had rather sacrifice his Soul than his Revenge. If this is our indispensable Duty; such foolish Clemency, say they, will but encourage the Malice of our Enemies, and lay ourselves open and unguarded to their Assaults. Besides that, it seems to intrench upon, or supersede the Fundamental Law of Nature, Self-preservation; and to betray our Persons, Rights, and Properties to the Abuse, Violence, or Usurpation of any Bold or Impious Invader. Such Mercy and Impunity seems contradictory both to *Law* and *Reason*, by Supposing Courts of Judicature *Unnecessary*, if not *Illegal* in their Use, and so deprives us of the Assistance of Justice, and not only tends to the Loss of *Private Persons*, but to the Disadvantage of the *Publick*. Either we cannot right ourselves in the Prosecution of an Enemy, or this Duty seems inconsistent with it, that we should hypocritically pretend to pray for the Pardon of him against whom we are actually engag'd. In answer to this, 'tis sufficient to say, That *Christian Charity* does not in the least debar us from any of the Just Privileges of *Humane Nature*, neither does it forbid us, as *Men*, to use any Methods of *Lawful Defence*, to guard and secure our Lives, Liberties, and Estates from Danger, Rapine, and Oppression; That it is not only consistent with, but establishes the Rules of Justice, Equity and Law. Which will fully and evidently appear, if we carefully distinguish betwixt *Acts of Private Revenge*, and *Acts of Publick Justice*. The former of which are utterly repugnant to all Religion, and particularly to this Duty of *Praying for our Enemies*, for it would turn our

very Prayers into Sin, (as I have shew'd before) but with the Latter it is highly Reconcilable. To make this Matter clear, we must consider our Enemies under a double Regard.

1. As they relate to us in Particular.

2. As they relate to the Publick; the Church, or State.

1. As they relate to us in Particular, we must distinguish betwixt our Enemy's Person and his Actions. The One is inviolable, and we are oblig'd not only to treat it without Anger and Passion, so as, if possible, to win and reclaim him by Kindness and Condescension, but always to pray for him, under the very worst Condition of Hostility. And this we may do, and yet endeavour to redress the Other by all Legal Means, without Hatred or Revenge, with a Forgiving and Placable Temper, not so much to gratify our own Spleen, as to repair the Injury with the least Inconvenience we can to our Adversary, and to receive his Wrongs and Abuses, rather with Pity and Compassion, than Resentment and Indignation. Thus far our Religion obliges to go, to labour with God and Man for the Conversion of our Enemies; and, as much as lieth in us, to live peaceably with All Men.

But some, out of a mistaken Notion of Christian Charity, would carry this sublime Duty to a Pitch, that neither Reason nor Religion justifies, and which, indeed, is so far from both, as to be utterly inconsistent with Common Sense and Prudence; I mean, that wretched Folly and Credulity of Trusting our Enemies, (an Act of Favour due only, under that Supreme Being we are always to confide in, to our very best and most approved Friends) as if we could shew our Reconciliation by nothing, but hazarding our Ruin, and our only way to demonstrate our Love to our Enemies were in an utter Hazard to ourselves. This may indeed proceed from the Innocency of the Dove, but certainly is without the Caution and Wisdom of the Serpent. Hear the Son of

Sirach speaking from the History, and Experience of the World. Never trust thine Enemy (says he) for like as Iron rusteth, so is his Wickedness. Tho' he humble himself and go crouching, yet take good Heed, and beware of him; and thou shalt be unto him, as if thou hadst wip'd a Looking-Glass, and thou shalt know that his Rust hath not been altogether wip'd away; set him not by thee, lest when he hath overthrow thee, he stand up in thy Place: Neither let him sit at thy Right Hand, lest he seek to take thy Seat, and thou at the last remember my Words, and be pricked therewith. An Enemy speaketh sweetly with his Lips, but in his Heart he imagineth how to throw thee into a Pit; he will weep with his Eyes, but if he find Opportunity, he will not be satisfied with Blood. If Adversity come upon thee, thou shalt find him there first; and tho' he pretend to help thee, yet shall he undermine thee. He will shake his Head, and clap his Hands, and whisper much, and change his Countenance. No Religion surely obliges us to expose ourselves to our Enemies; we may Pray for them without putting our Lives and Fortunes into those Hands, which, perhaps, want only an Opportunity to thrust a Dagger into our Hearts. We may beg Mercy for them from God, without laying ourselves at their Mercy; which generally will be found to be Cruel.

2. Secondly, we are to consider our Enemies, as they relate to the Publick; the Church or State. With Regard to which it may be asserted as an undoubted Maxim, that this Christian Charity does by no means interfere with, or extend itself to the Disadvantage of Publick Justice, or any way oblige Magistrates, or Persons in Authority, to forgive Criminals, or pass by Offences that violate the Common Peace, or break in upon the Laws of Societies, and demand Publick Restraint and Correction. To these, as properly the immediate Vice-Gerents of God Himself, Vengeance belongeth, and they bear the Sword

Sword in vain, if they Neglect their Duty, and Betray their Trust and Jurisdiction in a cowardly Connivance at, or Impunity of such Malefactors, as are a *Reproach* to the Nation. Where Religion, or Government is Assaulted by *Ill Principles*, or *Rebellious Practices*, 'tis the *Ministers* and *Magistrates* Duty to stand up and fence against Both; and pronounce, and execute Wrath against them; and 'tis no less the Duty of every private Subject to assist them with their *Prayers*, and to implore Justice upon *such Enemies of God and our Country*. And tho', at the same time, we pray for their *Conversion*, as well as *Destruction*, we must remember we are bound by a *Superiour Rule of Charity*, and Duty to the *Constitution*, of which we are *Members*, to beseech God, in the Excellent Words of *our Church*, to *Abate their Pride*, *Assuage their Malice*, and *Confound their Devices*; still *Confining* our Desires to the *General Good*, without any secret or bye Respect to ourselves, and, as much as we can, *Distinguishing their Malice from their Persons*; which if they will not take Care to separate likewise themselves, we must leave them to the Disposal of *Divine Providence*, and the Determinations of *Humane Justice*.

To proceed. To avoid farther Mistakes in this Matter, we are not to strain *this Rule* of Charity to our Enemies, so far as to exclude these following Limitations; in all which Cases, I take it not only to be *lawful*, but even an Act of the most Religious Charity to pray to God to call our Enemies to Account, if nothing else will convert them.

1. That by this Means they may be brought to Shame, and a due Sense of their Crimes; and compell'd to acknowledge and repent of their Faults, as *David* prays, *Fill their Faces Psal. lxxxiii. 16. with Shame, that they may seek Thy Name, O Lord*,

2. That our own Innocence, which has been wounded by unjust Slanders, may be clear'd and vindicated to the World.

3. That the Soul of the injurious Person may be sav'd and restor'd by the Sufferings of the Body, and by a Temporal Punishment he may be brought to avoid an Eternal One; lest if he be suffer'd to go on without Controul in the Career of his Sins, he may fill up the Measure of them, and so end in a final Obduration and Impenitency.

4. To prevent and avoid Scandal; for which End Excommunications and Ecclesiastical Censures are inflicted, *to deliver such an one to Satan for the Destruction of the Flesh, that the Spirit may be sav'd in the Day of the Lord Jesus*, as the Apostle says. *1 Cor. v. 5.*

Under which Sentence if our Enemy justly lies, obstinately Despising and Defying the Authority and Admonition of the Church, he shuts himself out of its Pale, cuts himself off from the Body of Christ, and becomes unto us an *Heathen Man and a Publican*. For such a desperate proserib'd Apostate we may indeed mourn as *David* did for *Saul*; but whether this is not a *Sin unto Death*, which not only forfeits, but evacuates our Prayers, may be doubted: And therefore, as *S. John* says, *I do not say that we should pray for it*. Our Petitions may be vain and *1 Epist. v. 16.* fruitless, as God says to the Prophet *Jeremy*; *Pray not thou for this People, neither lift up Cry nor Prayer for them, neither make Intercession to me, for I will not hear thee*, vii. 6. However if this is an Error, 'tis an Error on the Side of Charity to pray for such *Self-condemn'd Miscreants*; that if possible they may be sav'd by some Temporal Visitation on them in this Life.

Under these Limitations and Restrictions, I suppose it not only consistent with, but to be a very kind Act of Charity to our Enemies to beseech God, by the Methods of his Providence, for such good Ends, to bring them to Repentance. But in respect of our own *Private Revenge*, we ought not in any Case what-

soever to pray God to visit their Offences; but like our Saviour in the Text, to pray that they may be blotted out of his Book of Remembrance, that they may never rise in Judgment against them here, or Condemnation of them hereafter.

Now, to all that has been said it may yet be objected, that this *Praying for our Enemies* shows indeed a very meek, merciful, and good-natur'd Disposition, and may look very well in a *Christian Character*; but that we have the Examples of very *Great*, and allowedly *Good Men*, to the direct contrary, and that not only under the *Legal*, but the *Gospel O Economy* also. *Moses*, the meekest Man on Earth was so highly provok'd by the sacrilegious Usurpation and Schism of *Corah*, *Dathan*, and *Abiram*, that he utter'd such an Imprecation against them as sent them down quick into Hell, and made them the most dreadful Examples to all Posterity of the Heinousness of their Sins. *David*, the Man after God's own Heart, the most mild and gracious Prince that ever had then reign'd, has left us the most bitter Catalogue of Curses on his Enemies in several of the *Psalms*, and particularly the 69th and 109th, that the most ingenious Revenge could invent. Did not *Elijah's* Prayer bring down Fire from Heaven to avenge, instead of Mercy to forgive, his Enemies? And did not *Elisba* send Wild Bears, instead of Blessings, to his Mockers? Does not the Angel of the Lord himself not only curse, but give an express Warrant to others to Curse the Inhabitants of Meroz? And are not the Writings of the Prophets full of such dire Imprecations against the Enemies of God and Religion? But however these uncharitable Maledictions might perhaps be thought to comport well enough with the State of the *Jewish Law*, wherein God Almighty condescended to permit many Things for the Hardness of their Hearts; yet this would not be allow'd under the Purity of the *Evangelical Dispensation*. Let us hear therefore what that says. Why says our Blessed Saviour, *Bless those that curse you, and pray for those that despitefully use you, and persecute you*. And yet how many Woes and Execrations did He pronounce against the Scribes and Pharisees? *S. Paul* says, *Being revil'd, we bless; being persecuted, we suffer it*. Yet does not the same Apostle strike the Sorcerer *Elymas* with Blindness? And does he not say, *I would they were even cut off that trouble you*; and *Alexander the Coppersmith did me much Evil, the Lord reward him according to his Works*. And did he not deliver over the Incestuous Person, and *Hymeneus*, and *Philetus* to Satan for their Blasphemy? *S. Peter* commands us not to render Evil for Evil, or Railing for Railing, but contrarywise Blessing; and yet we know the same Apostle struck *Ananias* and *Sapphira* dead upon the Spot for a Lye, and curs'd *Simon Magus* to perish with his mercenary Offering. Are not now these Examples of such great Heroes in Religion sufficient to cancel this Duty of Praying for our Enemies, if not to justify the contrary Practice?

This very plausible Objection, which I have stated in its full Length, that it might lose none of its Force, will vanish into nothing, if we consider that these were all Prophets or Inspir'd Persons; and having the Gift of Discerning Spirits, and the Vice-Gerency of God lodg'd in them, they were Commission'd to denounce the Divine Judgments and Curses against the Enemies of God and Religion, and such Offenders, as they knew to be Impenitent. Most of which also were pronounc'd as Prophecies, and Predictions in the Future Tense, as the Hebrew expresses them, not as Prayers in the Optative, which is only rendred by that Tense, and so, often confounded and mistaken by Translators for it. And till we can produce such immediate Authority and Commission from God, as these Holy Men had

*Psal. lxxix. and
cix. apply'd to
Judas, Act. i.
20.*

had by Inspiration, their Examples are no ways suited to our Imitation, or sufficient to justify any *Private Revenge*. And the same Rebuke that our Saviour gave to His Disciples, tho' expressing their Zeal in their Master's Quarrel, applying *Elijah's Example* against the *Inhospitable Samaritans*, may be a very satisfactory Answer to us, *Ye know not what manner of Spirit ye are of; For the Son of Man came not to destroy Mens Lives, but to save them.* S. Luk. ix. 55.

Having now shown the full Extent and Obligation of this Duty, and answer'd those Objections it may seem liable to, and prescrib'd it within those Limitations it must admit of; I proceed

IV. *Fourthly*, To produce the Reasons and Motives upon which this Duty of Praying for our Enemies is founded, with a particular View to that contain'd in the Text, *For they know not what they do.*

The betraying and murdering our Blessed Saviour was without Dispute the most transcendently wicked Action that ever was, or can be committed by Mortal Man. And yet when S. Peter comes to expostulate this Matter with the Jews, and to aggravate it with its horrible Circumstances, as that *They deliver'd Him in the Presence of Pilate, when he was determin'd to let Him go, but they denied the Holy One* Act. iii. 13, &c. *and the Just, and desir'd a Murderer to be granted unto them, and killed the Prince of Life:* Yet he adds this remarkable Extenuation of so great a Sin, as if he pointed on this very Prayer of our Blessed Saviour, *Now Brethren I wot that through Ignorance ye did* Ver. 17.

it, as did also your Rulers. And agreeably to this S. Paul says, *For they that dwell at Jerusalem, and their Rulers because they knew Him not, nor yet the Voices of the Prophets* Act. xiii. 27, *which are read every Sabbath-Day, they have fulfilled them in Condemning Him.* And again, *We speak the Wisdom of God in a Mystery which none of the Princes of this World knew; for had they known it, they would not have Crucified the Lord of Glory.* 1 Cor. ii. 8, &c. Not that we must here understand the Apostle, as if this Ignorance wholly excus'd all of them from their Sin; for a most damnable Sin it still remain'd, and therefore they are exhorted to *Repent of it, and be converted, that their Sins might be blotted out.* Act. iii. 19.

For this Ignorance of the Person of the Messiah was not in some *Invincible*, but grossly *Wilful* and *Affected*, in that they obstinately *shut their Ears* to the Scriptures read continually in their Synagogues, wherein He was so graphically describ'd in all the particular Circumstances of His Birth, Life, Death, and Doctrine, and also shut their Eyes to the Conviction of all those miraculous Signs and Wonders that He wrought; which left them *inexcusable* in not apprehending Him to be the *Christ*, from such palpable Arguments and plain Predictions fulfill'd in the minutest Tittles in Him. But in others who had not the Assistances of Learning and Education, the strong Prejudices they lay under, the Divine Infatuation that was upon some, the gross Blindness with which almost the whole *Jewish Nation* was struck at this Time, together with the overbearing Clamours and Rage of the incens'd People, driving forward the Perpetration of this horrid Sin, so lessen'd and qualify'd its Guilt in the Sight of God, as to render them the *Object* of His *Mercy*, and the *Subject* of our Saviour's Gracious Intercession; *Father forgive them, for they know not what they do.*

To apply this Argument to ourselves by way of *Accommodation*. All the Calamities, Affronts, and Sufferings, that the *Best of Men* can receive from the *Worst of Enemies*, can never be presum'd to come into the Balance, or stand

stand in Competition with the least of these that our Blessed Redeemer underwent. Now, if the *Ignorance* of the *Jews* could be pleaded in their Behalf, and alledg'd as a Motive before God, for the Pardon of such unparallel'd Impieties; how much more Reason have we, poor Mortals, not to insist upon our Resentments, but to be reconcil'd to each other, and to intercede with God for the Forgiveness of those *Petty and Rash Offences* which we daily commit one against another, through that *Ignorance* which All, even the *Wise* of us, are liable to, through *Passion*, or *Prejudice*, or *Inadvertency*, or any other *Frailty* or *Infirmity* of our *Nature*? To one of which Causes, that *Charity that beareth all things, believeth all things, hopeth all things, endureth all things*, will be ever inclinable to impute the little *Strife, Variance, and Enmity* we meet with in the World. If we can once persuade ourselves to believe that our Adversaries don't *Offend out of malicious Wickedness*; the Sting of the Injury is pluck'd out, and no Wound can be made upon such an *Invulnerable Temper*, which is resolv'd to put the best Construction upon all Accidents that can befall it. Instead of raising Gall and Bitterness, it *Provokes unto Love, and to Good Works*, and gives the good Man an Occasion only of exerting his *Tenderness and Compassion*. Thus he represents Things under the best Colours they can bear, and makes favourable Allowances for all Casualties, and unfortunate Incidents, that may work up a Quarrel where it was never intended. And, generally speaking, the Experience of the World convinces us, that our Enemy, who is the main Butt of our Spight and Revenge, does the least deserve it in himself; being often only the Engine of other Mens Malice, acted by Incendiaries who stand behind the Curtain, and blow up those Flames, purely to make their own Advantages of them. For Enmities usually cease when the differing Parties come to understand one another; and if they will hearken to Reason, a Treaty of Peace is the natural Consequence of it. How often does it happen, that Lyes and Slanders, invented and carried from one Side to another, and propagated with Design to set Men into Feuds and Animosities, by misrepresenting their Characters, and rendring them odious, (especially amongst Persons of opposite Parties or Religions) have entirely been defeated upon due Examination, and afterwards prov'd the solid Foundation of Friendship? These must necessarily be the happy Effects of Calmness and Deliberation; but if Men are resolv'd, right or wrong, without any Heed to Truth or Justice, rashly to begin and push on Quarrels, and never consider the *Grounds or Consequences* of such unadvis'd and precipitate Actions; we are to consider that we are unfortunately engag'd with Madmen, that, in the very literal Sense of the Words, *know not what they do*; like Drunkards in a Rencontre, they fight in the Dark, and are for doing Mischief they know not why, and stabbing the next Man they meet, for the Crime of being sober, and in his Wits. A wise and good Man would have nothing to do with such Enemies, if he could help it; but if it chances to be his unhappy Lot, he would rather consider them as the Objects of his utmost Pity and Compassion, as *Demoniacs, and Lunatics*, who challenge our Prayers (and not our Resentments) that God would *restore them to their Senses, and to a right Mind*. Besides that it very seldom fails but that such Men do their own Business, by pursuing their own frantick and wild Measures; and work out their own Ruin in the Prosecution of their Adversaries; and, like the *Jews*, crucify themselves in *crucifying Christ*. If this happens, and they fall into Distress, they are the Objects of our Commiseration, and we ought not to insult them on their Fall; but if they are successful in their Power, the worst Case for them of the Two, they may probably never come to a Sense of their Errors, but go on and die in Impenitence, and so justly demand

mand our Prayers and Intercessions to God in their Behalf; *Father forgive them, for they know not what they do.* Thus, if we take Ignorance in the general Import of the Word, as it denotes, either our not understanding, not attending to, or not applying the Knowledge we have of our Duty to God, our Neighbour, and ourselves; it may justly be reckon'd the chief Source of the Envy, Hatred, and Enmity we find in the World.

Now having done with the Particular Case of the *Jews*, as far as we can apply it to ourselves, I come next in general to consider the Reasons of this Duty. For tho' our Saviour, in the Text, prays for his Enemies upon a Supposition of their Ignorance; it not being to be imagin'd that so atrocious a Crime would be pardon'd upon any other Plea; yet this is not to be presum'd as the Only Case in which His Followers, according to His own Doctrine, are to perform the same Duty, but they are to pray also for their Enemies, even when they *know what they do*; when no such Plea as that of Ignorance can be urg'd in their Behalf. For our Lord, in His first Precept of this Kind, delivers Himself in general Terms, without Limitation or Reserve, *Pray for them that despitefully use you and persecute you.* I shall therefore proceed to consider this Duty of *Praying for our Enemies* under the triple Regard it bears

1. To God and Religion.

2. To our Enemies. And,

3. To ourselves.

1. As to the Regard it bears to God and Religion. Among the many Reasons that may be brought from this Topick, I shall select only three. The first is a very cogent one, produc'd by our Saviour Himself on the Injunction of this Duty; namely, *That it is the highest Imitation of the Divine Nature that mortal Man can attain to, and therefore the most glorious Perfection of a Christian.* Pray for those (says Christ) that despitefully use you and persecute you, that you may be the Children of your Father which is in Heaven; For He maketh His Sun to rise on the Evil and on the Good, and sendeth Rain on the Just and the Unjust.

For if you love them which love you, what Reward have you? do not even Publicans the same? And if you salute your Brethren only, what do ye more than others? do not even the Publicans so? Be ye therefore perfect, even as your Father which is in Heaven is perfect. Or as S. Luke varies it, Your Reward shall be great, and ye shall be the Children of the Highest; for He is kind unto the Unthankful, and to the Evil.

Be ye therefore merciful, as your Father also is merciful. As if this superlative Degree of Divine Benignity and Goodness renderd us the most express Image of God Himself, who dispenses the common Temporal Blessings of his gracious Providence with an Universal Philanthropy, and Liberality, without Distinction, even to His most wicked, ungrateful, and provoking Enemies. This is therefore a Godlike Vertue, advances our Souls to the highest Dignity of which they are capable, and makes them fit for the Beatifick Vision, by transforming them into the Similitude of the Divine Glory. In this shall we liken God, and in this Likeness shall we be compar'd unto Him. Isa. xl. 18.

For if Love be the fulfilling of the Law, this is certainly the most complete fulfilling of Love, and the brightest Resemblance of that blessed Being, who is Love itself, and who seems to delight himself in that amiable, that adorable (and if I may be allow'd so to speak) darling Attribute of His Mercy. I shall close this Point in the eloquent Words of one of the greatest and most learned Writers of our Church, on this Subject.

“When I pray as heartily for my Enemy, as I do for my

The Reverend
Dr. South.
Vol. 3. p. 144.

“Daily

“ Daily Bread ; when I strive with Prayers and Tears to make God his
 “ Friend, who himself will not be mine ; when I reckon his Felicity a-
 “ mongst my own Necessities ; surely this is such a Love, as, in a literal
 “ Sense, may be said to reach up to Heaven : To which Words of this exqui-
 site Divine and Orator I will presume to add, could only come down from
 Heaven also. Which suggests a second Reason this Duty is grounded upon ;
 namely,

2. *That it is the Peculiar Characteristick and Distinguishing Badge of the
 Christian Profession, above all other Religions in the World.* This is a Prayer
 which none but a Christian can say, and is the Practice of that *New-Com-
 mandment*, by which our Saviour would have *His Disciples* known, and dis-
 criminated among Men. It is so obscurely deducible from the *Law of Na-
 ture*, corrupted as it is, that the wisest *Moralists* among the *Heathens* could
 never raise Vertue to such a Pitch ; To be ayeng'd on our Enemies, was in
 the Opinion of those two great Gentile Sages, *Aristotle* and *Tully*, not only
 an *Act of Justice*, but the commendable Property of an Heroic and Valiant
 Spirit ; And *Mahomet*, in that bloody System of Cruelty, Lewdness, and
 Blasphemy, his *Alchoran*, makes it the necessary *Criterion* of a *Saint*. The
 Precepts even of the *Stoicks*, the most rigid Sect, could carry Philosophy no
 higher than to the Subduing our Passions, and patient Enduring all Injuries,
 and even that out of a stupid Principle of *Apathy*. *Humane Reason* could go
 no farther, till it was improv'd, refin'd, and perfected by *Divine Revelation* ;
 And even in the *Jewish Law*, this Duty was so faintly and weakly inculca-
 ted, and such large Allowances granted to that stubborn and spiteful People
 in *Case of Retaliation*, that the *Rabbinical Glosses* had not only quite effac'd
 it, but foisted a Precept into its Room, in direct Opposition to it, *to hate our*

Enemy. In Contradiction to which, says our Blessed Saviour,
S. Matt. v. I, that is Emphatically, I the greatest Prophet and Law-Giver
 43. that ever came into the World, the great *Messenger of Peace*,

the Author of the Gospel, the *Covenant of Peace*, who came to
 reconcile God to Man, and Men one to another, it is I, that command you
 this New Commandment ; *Love your Enemies, bless them that*

Ver. 44. *curse you, do good to them that hate you, and pray for them*
which despitefully use you and persecute you. A Few perhaps

might with some Difficulty have forgiven his Enemy ; but to pray for him, and
 that too when in the midst of Torments and Persecutions, was such an
Evangelical Paradox, as none could enjoin, but He who was so Glorious an
Example of it too. The Practice of this Duty was such a Shock upon the
Primitive Profelytes to Christianity, that nothing stagger'd their Faith so
 much ; and occasion'd that witty Saying, that Christ's Praying *Lazarus* out
 of his Grave, was not half so great a Miracle as His Praying for His En-
 mies on the Cross. Yet if we own ourselves Disciples of that Cross, and
 expect to be sav'd by the Precious Blood that was shed upon it, we must
 submit to this its peculiar and indispensable Doctrine. We must not only return
 Contumelies and Reproaches with Silence or good Language, Injuries with
 Benefits, Curses with Blessings ; but we must *Kiss our Enemy* when He is
 angry, follow the great Captain of our Salvation through all his Suffer-
 ings, and pray, that even the merciless Hand that executes us may find Mer-
 cy. Which leads me to a *Third Reason* ; namely,

3. We are oblig'd to pray for our Enemies, because they are the Instruments
 of God's Justice and Providence here below. We ought in general not only
 to submit to, but to pray that God's Will may be done in all the various Dis-
 pensations of His Power and Wisdom in the Government of the World.
 And as we must rest assur'd, that the most, seemingly, hard and rough Ad-
 ministrations of it are ordain'd for good and prudent Ends, and, if rightly
 applied,

applied, will infallibly produce them; so are we, not only for that Reason to acquiesce in, but to thank God for, their Appointment, still looking up to the superiour Agent, and *first Principle* of Motion, that directs all these *second Causes* here below; that can bring Light out of Darkness, over-rule, and, if Occasion be, set aside the Powers and Operations of Nature, and make her bring forth Contrarieties to herself. This settled Notion of the Goodness and Omnipotence of Providence will at all times sanctify and reconcile the severest Afflictions and Troubles to us; and not only render us easy under their Pressures, but make us even bless the Rod that smites us, and thus chastises us in Mercy for our Benefit and Reformation. As all the Sorrows we endure may be imputed to some Sins, that have previously deserv'd and brought them down on our Heads; so if we consider them as only *Temporal Punishments*, inflicted for the Prevention of *Eternal*, they must be the greatest Blessings God can send us, and consequently worthy of our Prayers for those who are thus *Instrumental* in conveying them to us. When these Judgments fall upon us, and we are deliver'd up into the Power of our Enemies, we ought not to wreak our Malice and Spleen upon

them, but return the meek Answer of *Old Eli*; *It is the Lord,* 1 Sam. iii. 18;

let Him do what seemeth Him good; or with *Job*, *The Lord hath given, and the Lord hath taken away*; *Blessed be the* Job i. 21.

Name of the Lord. When *David's* Guards solicited their King and Master to avenge the Imprecations of *Shimei* with the Expence of his Life, and to wash away his Blasphemy with his Blood; with what inimitable Patience, and Good Nature, does that gentle Prince screen the Traitor from their Vengeance, as being a Punishment sent from God upon him?

Then said Abishai the Son of Zeruiah, why should this dead Dog curse my Lord the King? let me go over 2 Sam. xvi.

I pray thee, and take off his Head. And the King said, 9, 10.

What have I to do with you, ye Sons of Zeruiah? let him curse; because the Lord hath said unto him, Curse David. Who shall then say,

Wherefore hast thou done so? When God by His *Permissive Providence* does not prevent, or by His *Active* lets loose our Enemies upon us

(as He did *Rezin* and *Pekah* against *Judah*) to torment and afflict us for our Crimes, we ought to esteem them as the Of-

ficers and Executioners of Divine Justice, and to treat them

as His *Representatives*, lest haply we be found even to fight Acts v. 39.

There cannot, through the whole History, both of the *Jewish* and *Christian* Church, be produc'd two more lively Instances of this Duty of Praying for our Enemies under the most galling and vexatious Circumstances imaginable, than what we read of the *One* under its State of Captivity, and the *Other* under its *Primitive Persecution*. Take the Matter thus

excellently set forth in the Words of our Church. Will you hear the Scriptures concerning this most necessary Point? Part i. of the

"I exhort therefore (saith S. Paul) that above all things, Hom. against

"Prayers, Supplications, Intercessions, and giving of Thanks, Reb.

"be had for all Men; for Kings, and all that are in Authority; 1 Tim. ii.

"that we may live a quiet and peaceable Life with all God-

"liness: for that is good and acceptable in the Sight of God our Saviour, &c."

"This is S. Paul's Counsel. And who, I pray you, was Prince over the

"most Part of the Christians, when God's Holy Spirit, by S. Paul's Pen,

"gave them this Lesson? Forsooth, Caligula, Claudius, or Nero, who

"were not only no Christians, but Pagans, and most cruel Tyrants. Will

"you yet hear the Word of God to the Jews, when they were Prisoners

“ under *Nebuchadonosor* King of *Babylon*, after he had slain their King,
 “ Nobles, Parents, Children, and Kinsfolks, buried their Country, Cities,
 “ yea *Jerusalem* itself, and the Holy Temple, and had carried the Residue,
 “ remaining alive, Captives with him into *Babylon*? Will you hear yet
 “ what the Prophet *Baruch* saith unto God’s People, being in this Captivity?

Bar. i. 2. “ Pray you, saith the Prophet, for the Life of *Nebuchadonosor*
 “ King of *Babylon*, and for the Life of *Balthasar* his Son,

“ that their Days may be as the Days of Heaven upon Earth;
 “ that God also may give us Strength, and lighten our Eyes, that we
 “ may live under the Defence of *Nebuchadonosor* King of *Babylon*, and un-
 “ der the Protection of *Balthasar* his Son, that we may long do them Service,
 “ and find Favour in their Sight: Pray for us also unto the Lord our God,
 “ for we have sinned against the Lord our God. Thus far the Prophet *Baruch*
 “ his Words, which are spoken by him unto the People of God, of that
 “ King who was an Heathen, a Tyrant, and cruel Oppressor of them; and
 “ had been a Murderer of many Thousands of their Nation, and a De-
 “ stroyer of their Country, with a Confession that their Sins had deserved
 “ such a Prince to reign over them. To which I shall add the Words of

Jeremy to the same People under the same Circumstances:
 Jer. xxix. 7. Seek ye the Peace of the City whither I have caused you
 to be carried away Captives, and pray unto the Lord for it;
 for in the Peace thereof shall ye have Peace. To conclude this Head; As our
 Enemies are sent us by God, (accidentally and unknowingly as to them) for
 the Scourges of our Sins, they are the great Objects of our Compassion and
 Prayers, lest by being employ’d as the Vessels of God’s Wrath against us
 here, they may, by their own Injustice, Cruelty, and Malice, be also In-
 struments of their own Destruction, and Vessels of Eternal Wrath hereafter.
 Which brings me in the next Place,

1. To consider farther this Duty, as it regards our Enemy himself.
 We must still allow him to be our Brother, and consequently intitl’d to our
 Affection, and Prayers. For his Enmity can never deprive him of his *Huma-
 nity*, or efface the Image of God stamp’d on his Person. But perhaps he may
 be join’d to us under a nearer and more sacred Alliance, as he is a Member
 of the same Body, as he is redeem’d by the same Blood, as he is a Servant
 of the same God and Church, as he is a Subject of the same Government
 and Country, and involv’d in the same Common Interests and Happiness
 with ourselves: Upon all which Accounts, whatever Injuries or Wrongs he
 may have done us in *Private*, he can never be excluded our Prayers for the
Publick Good.

2. Praying for our Enemy may be the most effectual Means of his
Conversion and Reconciliation both to God, and ourselves. S. Paul says, If
 thine Enemy hunger, feed him, if he thirsts, give him drink,
 Rom. xii. 20. for in so doing thou shalt heap Coals of Fire on his Head. Now
 if so small a Token of Kindness can mollify and melt down
 the obdurate Heart of a relenting Adversary; certainly such a noble and exalted
 Instance of our Love, when we apply to Heaven in his behalf, and call down
 Omnipotence to his Succour, is enough to break the most flinty Constitution,
 and like *Moses’s* Rod, to dissolve even a Rock of Strife into Tears. Kindness
 and Patience may conquer what Force and Power cannot; it could disarm
Esau of his Hatred, and the *Syrians* of their Revenge, and gain that Victory
 by Friendship, which never could be obtain’d by War. The *Amalekites*
 we know were discomfited more by *Moses’s* Hands held up in Prayer,
 than by the Sword of *Joshua*; which receiv’d all its fatal Edge and Execu-
 tion from the deadly Voice of the Prophet. Such is the Power of Prayer that
 nothing

nothing can withstand it. What Miracles have not been wrought by the Intercessions of those great Favourites of Heaven, *Noah, David, Elias, Job, Jeremy, and Daniel*, whose Prayers have sav'd Nations, diverted the Anger of God, and over-rul'd the Powers of Nature? How many Millions fell by the bended Knees of an *Asa, Jehosaphat, or Hezekiah*? Could not the Supplications of a Pious *Queen Esther* deliver her People, and even of a wicked, tho' repenting, *Manasses* restore his Kingdom? If the Prayers of Faith can save the Sick, and the fervent effectual Prayer of S. *Jam. v. 15*, a Righteous Man availeth much; What Success may we not promise ourselves will such efficacious Prayers find, that are put up to God for so Pious and Religious an End as this? They cannot return empty; they must take Heaven by an Holy Violence, and, like *Jacob*, wrestle with God, till they obtain the Blessing. So powerful was this Prayer of our Saviour upon the Cross, that as a *Learn'd Prelate* observes, in the Space of Fifty five Days, it converted Eight thousand of His Enemies. And very probably to that affectionate Intercession of S. *Stephen* (who so exactly trod in His Blessed Master's Steps) may be attributed the Conversion of *Saul*, that violent Persecutor of the Church, into *Paul* the no less Zealous Apostle of it; who saw the barbarous Murder, and was consenting when he heard those Prayers that would have made his Executioners relent, had not their Hearts been harder than the Stones which they pour'd on his Innocent Head. As the quick and wonderful Propagation of the Gospel in the World under the Gracious Influence of God's Spirit and Providence may be justly imputed to the Zeal, Steadiness, and Resolution of those Glorious Ecclesiastical Heroes, that Noble Army of Martyrs, who follow'd Christ their Captain in Crimson Robes, and seal'd the Faith with their Blood; so did it receive no little Advancement from the Meekness of their Sufferings, and that Divine Charity, wherewith they recommended their Persecutors to God's Pardon and Mercy. Every Page in the Sacred Annals shines with such Illustrious Examples; but certainly that which Eclipses all the lesser Lights of the Church, and comes the nearest up to that Holy Pattern I have been endeavouring to describe, is, that of the Royal Martyr; whose Death, had it preceded that of *Jesus Christ*, would have seem'd as true a Type of it, as it was the exact Transcript and Representation of it afterwards; whether we consider the barbarous Indignities he suffer'd in his Life, the intolerable Insolence and Affronts he endur'd in his Arraignment, Trial, and Condemnation, or the shameful and cruel Manner of his Execution, as the vilest of Slaves, and worst of Malefactors. In all which, the King, and the Christian were so well mixt and temper'd, Majesty and Humility, Magnanimity and Meekness, Patience and Charity, Constancy in Faith, and Fervency in Devotion; as would have broken the Heart of any Enemy, but such implacable Blood-thirsty Savages, that were equally bereav'd of Humane Nature and Divine Grace. Or how could such Monsters without Shame and Confusion of Face, and Abhorrence of their own detestable Villany, see this Imperial Saint lay down his Crown and Life upon the Block, and hear these last Dying Words? "To shew you (says the Blessed King) That I am a good Christian, I have forgiven all the World; and even those in Particular that have been the chief Causers of my Death; who they are, God knows; I do not desire to know, I pray God forgive them. But this is not all, my Charity must go farther; I wish that they may repent, for indeed they have committed a great Sin in that Particular. I pray God, with S. *Stephen*, that this be not laid to their Charge. Nay, not only so, but that they may take the right Way to the Peace of the Kingdom; for my Charity commands me not only to forgive particular Men, but my Charity commands me to endeavour to the last Gasps the Peace of the Kingdom.

Now, if we share the Misfortune of this most Pious and truly Christian Prince, to contend with such untractable, ungrateful, and irreconcilable Enemies, whom no Overtures of Reason, Kindness, or Condescension can persuade or subdue, but who will inexorably hold out, and are resolved to be Deaf both to our Prayers and Entreaties, and when we propose *Terms of Peace, make themselves ready to Battle*; we have acquitted ourselves both before God and Man, we have done our Parts, and may leave them as *inexcusable*, to the disposal of Providence; which if it does not *convert* their *Hearts*, will, at least, *tye up their Hands*, and clog the *Chariot-Wheels* of such *obdurate Pharoahs*, that they shall not drive so furiously against us. But 'tis to be hop'd, tho' the World is very wicked, there are but few such Prodigies in Nature to be found. And let us consider, if our Prayers should meet with that happy Success we wish for and endeavour; what a Blessed Comfort and Satisfaction will it be to us in this Life, to have counter-plotted and defeated the Devil's Designs, to have rescu'd the Souls of our poor Brethren out of eternal Perdition, to have made Profelytes and Servants to God, Friends instead of Enemies to ourselves, and Heirs to that Everlasting Bliss and Glory, to which we entitle ourselves by this Great Act of Charity. For, let us

S. Jam. v. 20. know, that if we thus convert a Sinner from the Error of his way, we shall save a Soul from Death, and shall hide a Multitude of our own Sins; and shall shine like Stars for ever and ever. Charity therefore to ourselves would induce us to exercise this Charity of our Enemies, which is attended with such an infinite and inexpressible Reward, which will thus requite *Mercy with Mercy, Pardon in Heaven with Pardon on Earth*, and will be as 'twere a *Transfer* of our *Debts* upon the *Forgiveness* of our Brother. This, indeed, is *laying up a Store for ourselves, a good Foundation against the Time to come, a Reward in the Day of Necessity, that we may attain eternal Life.*

3. A third Reason to move us to pray for our Enemes is, *because they so highly stand in need of our Prayers, as Sinners against us; and can't without our Intercession, so easily, at least, be pardon'd by God.* We are commanded by the Apostle, *to confess our Faults one to another, and to pray one for another, that we may be heal'd.* Which Injunction particularly respects the Office of the Sick, who could neither ordinarily receive *Absolution* from their Sins, or a *Cure* of their Distemper, without a particular *Confession* of the One, and the *Prayers* of the Church for the Other, which in those *Primitive Times* were *Miraculous* in their Operations, Restoring the Sick without any farther Remedies. But then 'twas a *Necessary Condition*, as well as now, to obtain the Peace of God, and real Comfort to *Penitent Souls*, not only to be reconcil'd to the whole World, and particularly to those they had injur'd, but to beseech God also to forgive All those they themselves had been injur'd by; without which, no one could receive *Absolution*, or be admitted to the Holy Sacrament. But tho' this may in particular respect the Office of the Sick, it equally obliges all in *Health*, whose *Salvation* depends on the same Terms. We are all bound to pray for each other, for the mutual Pardon of our Offences. And these Intercessions are requir'd, not only from our *Superiours*, who may seem to have more *Interest* and *Favour* in the Court of Heaven; but also from *Inferiours*, for those that are above them. The Apostles themselves, who we may think had very little need of other Mens Prayers, very frequently request to be recommended to God by the Prayers of the faithful. Now, I beseech you Brethren (says that chosen Vessel of God, S. Paul) for the Lord Jesus Christ's sake, and for the Love of the Spirit, that ye strive

Rom. xy. 30,

strive together with me in your Prayers to God for me. And again, Praying al-
ways with all Prayer and Supplication in the Spirit, and watch-
ing thereunto with all Perseverance and Supplication for all Eph. vi. 18.
Saints ; And for me, that Utterance may be given unto me,
that I may open my Mouth boldly to make known the Mysterys of the Gospel.
 And so in several other Places. Now if the *very best* of Men thus stand in
 need of the Prayers of others so much below themselves in Vertue and Re-
 ligion (and we can't suppose the Apostle thus importunately to have begg'd
 for a Thing of no Effect) and these Prayers are as 'twere the necessary Ad-
 dressees to obtain these Blessings from the Throne of Grace ; How much more
 highly requisite will be the Petitions of those that suffer under Injuries, for
 those that are the sinful Authors of them ? I will not presume to carry this
 Point too far, so as to assert they *cannot* be forgiven without it : But I con-
 fess, from some Passages of Scripture, there seems some Reason to conclude,
 that if this Intercession is not *absolutely requisite*, for the Remission of our Ad-
 versaries Offence, 'tis, at least, a very great and prevailing Motive with God
 for it. To make this Matter a little clear ; we read that when
 Abimelech had only intended to have defil'd Abraham's Wife, Gen. xx.
 not knowing her to be so, but mistaking her, according to their
 own Prevarication, for his Sister, that when God threatened to punish
 him severely, for this his intended Injustice, tho' he was not con-
 scious of the Heinousness of his Crime ; he sends him to Abraham to in-
 tercede for his Pardon, for *he is a Prophet* (says God) *and he*
shall pray for thee, and thou shalt live : and if thou restore her Ver. 7.
 not, *know thou that thou shalt surely die : thou and all that*
are thine. And accordingly we find that God revers'd His Judgment upon
 Abraham's Prayer. When the Jews had so highly provok'd God in the Ab-
 sence of Moses, their General, on the Mount, against whom they had not
 only rebelled, but against God by Idolatry, it is very Remarkable that when
 that meek Prophet interceded with God for their Pardon, offering his *own*
Life, as a Sacrifice, and Ransom for theirs ; God Almighty
 replys, *Let me alone, that my Wrath may wax hot against* Exod. xxxii.
them. As if the Divine Power was arrested and suspended 10.
 upon his Prayer, and the Lord hearken'd to the Voice of
 a Man, to stop the Course of his Justice, and Providence. When that
 wicked King Jeroboam stretch'd forth his Arm to smite the
 Prophet at Bethel, the Lord dried up his sacrilegious Hand, so 1 King. xiii.
 that he could not put it in again to him ; and there it stood ver. 4.
 a wither'd Monument of Divine Vengeance, till restor'd by the
 healing Voice and Intercession of his Adversary. I shall produce but one In-
 stance more, and that is the remarkable Case of Job ; which speaks very
 fully to the Point before us. When God intended to have revenged his
 Quarrel against his false Friends, who had so basely insulted and abus'd him in
 his Misfortune, he would not accept *their* Sacrifice or Repen-
 tance, but by the Mediation of Job himself. Take unto you now cap. xlii. 8,
 (says God) *seven Bullocks, and seven Rams, and go to my* &c.
Servant Job, and offer up for yourselves a Burnt-Offering, and
my Servant Job shall pray for you, for him will I accept : lest I deal with
you after your Folly, in that you have not spoken of me the thing which
is right, like my Servant Job. So Eliphaz the Temanite, and Bildad the Shu-
 hite, and Zophar the Naamathite went and d'd according as the Lord com-
 manded them, the Lord also accepted Job ; And the Lord turn'd the Capti-
 vity of Job when he pray'd for his Friends. The Divine Procedure in this
 Matter does, at least, warrant this Conclusion, That tho' God may, if he
 pleases,

leases, without our Prayers, pardon our Enemies on their Repentance, yet that our Prayers for them are of mighty Force and Prevalence with God, to obtain the Acceptation of their Persons, and Repentance, and to render their Admission to the Throne of Grace (if I may be allowed so to speak) more easy and Satisfactory. I desire here not to be misunderstood; not that either our Prayers, or their Repentance can be at all available, or acceptable for them, or ourselves, in the Sight of God, but through the Merits and Satisfaction of our Great and Only Mediator Christ Jesus; to the Benefit of whose Mediation and Intercession for ourselves we cannot lay any Claim, without this indispensable Duty of Intercession for our Enemies. This therefore must be so understood, as a conditional, and subordinate Means here below, to qualify us for that Absolution above. There are some Sins that, as all *Casuits* agree, require *Restitution* in order to *Remission*, such as *Extortion*, *Fraudulent Gains*, and the like; and others that are almost incapable of it, as *Murder* and *Adultery*. In both these dreadful Cases, not only the Forgiveness, but the Prayers also of the Person injur'd (where they may be had) may possibly be very *Conducive* towards, if not *requisite* for the Pardon of the Person Injuring. Doubtless, both join'd together are of more Weight, and Efficacy; and may be look'd upon as a *Composition in Ordinary Course of Justice*, and accepted instead of plenary Satisfaction, and so Cancel the Debt, and Obligation on the Offenders Side. If therefore we have any Regard to the Souls, or Bodies of our Enemies, we must Pray for the One Labouring under the Convictions of Sin and Guilt, that the Other may also be deliver'd from those *Just Judgments* the Divine Vengeance may otherwise inflict upon them for our Sakes. And what an Honourable and Blessed Office is this! to stand subordinately in the Place of our Redeemer; to deprecate God's Wrath, and reconcile Man to God; to step in, and interpose Mercy betwixt vindictive Justice, and Punishments; and like the Angel with Abraham, to intercept the impending Sword, and skreen the Sacrifice on the Altar. From the Great and Good Service we may do to our Enemies, by our Prayers for them, I come in the last Place,

Thirdly. To consider this Duty as it relates to ourselves. And here we shall find it still supported by more affecting, and beneficial Reasons, drawn from our own Welfare, and Concerns. And first then,

1. We are to pray for our Enemies, because of the great Profit and Advantages we may reap from them in the good Offices they do us. If Affliction is the School of Vertue, our Enemies are to be esteem'd, as only our Masters, or Tutors set over us for Admonition, Instruction, and Correction of our Faults. And tho' the Discipline is rough, and unpalatable, and irksome to Flesh and Blood, yet it has its medicinal Qualities, and if rightly apply'd, will prove the best Physick we can take. The Holy Psalmist who to his great Sorrow had tasted deep of this bitter Cup, and whose whole Life was almost one continued Scene of Trouble and Vexation from his Enemies, tells us the great Improvement and Experience that he had gain'd from them, and particularly from that Blood-thirsty Adversary Saul, in whose Court he so long liv'd, had made him wiser than the Aged. Thou (says he) through thy Commandments hast made me wiser than mine Enemies, for they are ever with me; I have more Understanding than all my Teachers, and therefore, says he, it is good for me that I have been afflicted, that I might learn thy Statutes. When a Man is thus set in the midst of Snarers, and Dangers, he walks upon the Battlements of a City under Siege, and ought to take

Psal. cxix. 98,

99.

Ver. 71.

take good Heed to his Paths, when his prying and inquisitive Enemies are ready to swallow him up; when they wrest his Words, and all their Thoughts are against him for Evil, when they gather themselves together, and hide themselves, and mark his Steps, when they wait for his Soul. When he is certain that all the Errors and Miscarriages of his Life shall be laid open, his Frailties, Ignorances, and Infirmities magnified into wilful and presumptuous Sins, and his Good Name loaden with Lyes and Slanders, and all the Artillery of that Accuser of the Brethren pour'd on his guiltless Head. Then let him set Scourges over his Thoughts, and the Discipline of Wisdom over his Heart; lest he fall before his Adversaries, and his Enemies rejoice over him. It will require his utmost Prudence and Caution to ride out the Storm, and weather such a Day of Trouble, and of Rebuke and Blasphemy. This is the Season to exercise his Christian Vertues, when he is examin'd with Despitfulness and Torture, that his Meekness may be known, and his Patience proved; this is the Time to call upon God for a double Portion of his Spirit, for Faith and Perseverance, for Humility and Constancy, for an ardent Love of God, and Zeal for His Glory, a firm Trust in His Providence, and Resignation to His Will, with an equal Contempt of the Frowns and Temptations, the Allurements, or Sufferings of this World, when put in Opposition to his Duty, the Defence of the Truth, or the Discharge of a good Conscience. The Comfort of which will bear him up above, and carry him thro' all the Torment, Disgrace, and Barbarity, the Malice of Men or Devils can invent, and bring him off more than Conqueror, thro' Christ that strengthens him. This indeed is a fiery Furnace, wherein the Vertue of a Christian is tried even as Silver is tried, and out of which it will come with its true Sterling Weight, and Lustre. Now tho' these are the Accidental Effects of our Sufferings from our Enemies, wrought in us by the Grace of God, and quite contrary to their Designs and Intentions; yet a kind of Justice and Gratitude would oblige us to intercede with God for their Pardon, who have been the Occasions of doing us so much good, that we may say, *It is not an Enemy that has done this, but it was thou my best Friend, who by laying wait for my Soul, hast been a great Instrument in saving it.*

Lastly, We must pray for our Enemies, because it is enjoin'd by God, as the absolute Condition of Praying for ourselves. If thou bring thy Gift to the Altar (says our Saviour) and there remembrest that thy Brother hath ought against thee; leave there thy Gift before the Altar, and go thy way, first be reconcil'd to thy Brother, and then come and offer thy Gift. So that an entire Reconciliation with our Adversaries is a necessary Qualification for us to approach God's Altar for the Attonement of our own Sins; without which, we are not fit to come into the Divine Presence; it is that Wedding Garment, which if we are not cloath'd withal, we must be so far from expecting to be acceptable Guests at the Holy Table, that we shall be cast out into outer Darkness. Nay the Want of this does not only put in a Bar against our own Pardon, but it turns our very Prayers into Sin; it renders them the most dreadful Curse, and Imprecation upon our own Souls, that our most bitter Enemy the Devil himself could utter. For by this we Bind and Seal our own Sins upon ourselves, we pray Damnation on ourselves even in the Lord's Prayer; and make a Covenant with God for our eternal Destruction, if we don't fulfil the Condition we stipulate, to forgive in as full Terms, as we expect to be forgiven. If we will have our Prayers heard for ourselves, we must earnestly Desire to have them heard for our Enemies; we must labour for their Salvation, to secure our own; and therefore God forbid that we should sin in ceasing to pray for them.

Psal. lvi. 3, 6.

Eccus. xxiii.

2, 4

Wisd. ii. 19.

S. Matth. v.

23, &c.

1 Sam. xii.

23.

Thun


Thus I have endeavour'd to press upon you the Practice of this great Duty from some of the most weighty Reasons it is founded upon, with Regard to God, and Religion, our Enemy, and ourselves. I have shewn it to be the highest Imitation of God, and the most Glorious Perfection of a Christian; that it is the peculiar and distinguishing Mark of our Profession; that we are oblig'd to consider our Enemies to be the Instruments of God's Justice and Providence; that they are our Brethren in Nature, in Government and Religion; that this is the most likely Means to work their Conversion, and Reconciliation to God and Man; that they most highly stand in Need of our Prayers as Sinners against us, and can't be so easily pardon'd without our Intercession; that if rightly made use of, they may prove Occasions of great Benefits to us in the Exercises of our Christian Graces; and lastly, that we can't pray for ourselves unless we pray for our Enemies.

I am conscious how much I have tir'd out your Patience with this tedious Discourse; but I hope it may be pardon'd upon so particular an Occasion, especially considering that I am now pleading for a Duty, which all the Arguments and Eloquence in Nature are, God knows, but little enough to enforce.

To conclude then; since neither Innocence, nor Piety, Vertue, nor Wisdom can secure the best of Men from Enemies, let us patiently bear that Cross which even the Son of God did not disdain to submit to. And whatever Sufferings God shall be pleas'd to permit them to inflict upon us, let us receive them with Meekness, and Pity, and endeavour to overcome Evil with Good, by requiting their Malice with Kindness and Friendship. In order to which, we must suppress all the inordinate Motions of our Passions, and stifle the very first Risings of Anger and Revenge in our Hearts. And as we must not overrate the Injuries we receive from them; so neither must we revile their Persons, or misrepresent their Characters, as knowing that if Mercy, certainly Justice, is due even to our worst Enemies. But whatever Afflictions, or Oppressions they may bring on us; let us put our Trust in God, and not fear what Man can do unto us. Let us hold fast our Integrity and Profession without wavering, and never for Fear, Shame, or Interest relinquish a good Cause; and let us take such Care of our Lives, that our Conscience may not reproach us with deserving such Enemies, but that in the great Day of Account we may appear Blameless, and They may be found Lyars unto us. In a word, since this Duty requires such a Sublimity of Temper, and such a Firmness and Majesty of Mind, as nothing but the Divine Grace can impart; we must have

constant Recourse to God in Prayer for it, that *He would lead us in His Righteousness because of our Enemies, and make his Way straight before our Face*; and by continued Mortification and Self-Denial prepare ourselves for it, always referring our Cause to God as the proper Judge, and resting entirely contented in the Determinations of His good Providence: Which if our Ways please the Lord, will make our Enemies to be at Peace with us; and will either support us under, or deliver us out of their Hands. If God chasten us, he will scourge our Enemies a thousand Times more, to the Intent that when we judge, we should carefully think of his Goodness; and when we ourselves are judg'd, we should look for Mercy.

Put on therefore (as the Elect of God Holy and Beloved) Bowels of Mercy, Kindness, Humbleness of Mind, Meekness, Long-Suffering; forbearing one another; if any Man have a Quarrel against any, even as Christ forgave and pray'd for you, so also do ye. And above all Things, put on Charity, which is the Bond of Perfection; and let the Peace of God rule in your Hearts.

F I N I S. 

y
o
e
;
re
d
li-
e-
ur
ur
at
t
us
n,
r-
to
m
ols
if-
ve
d,
h,
ry
er-
er-
ly
p-
aat
ut
e;
us
p-
ce
la-
ve
ad
his
nd
as
of
will
er
God
me's
ink
cy,
ig;
inf
ye.
of